Millennial Star

At The Door

Vol. 103, No. 40 Thursday, October 2, 1941

POETRY

THE APOLOGY

Think me not unkind and rude.
That I walk alone in grove and glen;
I go to the god of the wood.
To fetch his word to men.

Tax not my sloth that I
Fold my arms beside the brook;
Each cloud that floated in the sky
Writes a letter in my book.

Chide me not, laborious band.
For the idle flowers I brought;
Every aster in my hand
Goes home loaded with a thought.

There was never mystery
But 'tis figured in the flowers;
Was never secret history
But birds tell it in the bowers.

One harvest from thy field
Homeward brought the oxen strong;
A second crop thine acres yield.
Which I gather in a song.

—Ralph Waldo Emerson.

THOUGHT FOR THE WEEK:

All things are possible to him who believes; they are less difficult to him who hopes; they are easy to him who loves; and simple to any who do all three.

—Lawrence.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Verily, verily, I say unto you That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.—St. John 16: 20.

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THIS WEEK'S COVER

THIS picture will recall memories. It depicts one of our Missionary brethren from across the sea "at the door." The responsibility now rests solely with us, for the time being. Missionaries, Home Missionaries, Priesthood—everyone with a testimony of the Gospel—should exert themselves to spread the message of the Gospel abroad, to prepare for the great and dreadful day of the Lord.

To The Land Of Our Saviour

By Leone Openshaw Jacobs

Wife of Elder Joseph Jacobs, former President of the Palestine-Syrian Mission

THE "s.s. Excalibur" was slowly sailing out of the harbour and we were at last on our way—a journey to strange lands half way around the world. I was eager for this wonderful opportunity, yet somehow a bit apprehensive of conditions and experiences we should meet there. I knew little of the countries in which we were to reside, except that they are vastly different to our own.

Nineteen of the twenty days passed. Just one more day remained until we reached Beirut, our headquarters. Beirut is the capital of the small country of Lebanon, which was cut off from Syria at the end of the World War (1914-18). Our route had brought us straight from Gibraltar and up the Mediterranean, with stops of a day each at Marseilles, France; Naples, Italy; and Alexandria, Egypt. It was Egypt where everything looked decidedly different. There was the first appearance of the Near East and Oriental customs.

And so the long journey was at an end! Here we were in our new home. We had passed our first day in the Near East and how strange it all was.

Our boat arrived at 7.30 a.m. and dropped anchor about 300 feet from shore.

ORIENTAL BARGAINING

On landing we found two old-fashioned carriages waiting for passengers, several small wagons drawn by donkeys and a few up-to-date taxis. We smiled at the variety of travel accommodations. President Jacobs motioned to a taxi driver and as he hastened to open the door and I was about to step inside, he said, "Wait a moment, we haven't settled on the price." And here, without any warning, I was initiated into one of the most important phases of Oriental life—that of bargaining. In a queer, guttural tongue they haggled back and forth until I was thoroughly disgusted, and said so.

"But you don't understand these people, my dear. He is trying to charge three times the legitimate sum just because he knows we are Americans."

"But isn't there a specified rate?" I demanded.

"I should say not," he laughed. "Over here they get just as much as they can."

It was finally settled, with concessions on both sides.

DONKEYS AND AUTOMOBILES

The ride to our Headquarters took us through many narrow, winding streets, some of which were flanked by high stone walls. Donkeys, automobiles and humans were intermixed in the streets. We rode at a high rate of speed, but the driver

was skillful, making several short twists through traffic with at least a two-inch margin.

We stopped in front of an imposing two-story white building. This then, was to be our temporary home. Like most of the buildings, ours was stuccoed on the outside in a light colour. Climbing vines grew along the iron fence and the garden was bright with flowers. The many windows were shuttered and barred, and the roof was flat, just as I had read. We had the ground floor and a French officer and his family had the upper. Every house had one or more balconies on which to enjoy the delightful winter sunshine.

The interior also was pleasing. The floors were made of cement tile, each room in a different pattern. The ceilings were high, making for coolness in summer. There was running water in the house, although the pressure was nothing to brag about. Bathroom facilities, with tub and shower, surprised me no end. Only the well-to-do, however, have such luxuries, I was told. Many of them must even carry the culinary water from public wells. There were electric lights, also screens on the windows.

FOOD DIFFERENT

With our first meal eaten in this land, my fears rose concerning the food. Much of it was different. The most common kind of native bread is tasty when still warm. We christened it "French tams," because the discs are the size and shape of the French berets. We didn't like the native butter, so we went without. Pure water was piped from the Lebanon mountains, the same mountains from which Solomon obtained the cedars used in building his temple. All milk had to be boiled, however, to insure its safety. The native population used goat's milk entirely, but we were able to obtain cow's milk. We were surprised to find that the sugar is in large crystals and does not melt rapidly.

When we retired for the night and had the ruffled mosquito-netting fitted down over us, the children and I laughed and said we felt like kings and queens in canopied beds.

I have looked back in my journal to see just what my first impressions of these countries were, and I found that in less than a year many of my opinions changed. Some of the things that appeared most glaring and obnoxious then, have dimmed a great deal. I remember how dirty the streets seemed. I was acutely conscious of much yelling and arguing among the tradespeople. They raise their voice at the slightest provocation and many times I thought they were at one another's throats, but I soon learned to think nothing of it. It is just an Oriental custom, and they really were not half so angry as they sounded.

BLIND ARABS PLEA

I noticed the many beggars on the streets and so many poor blind people. I discovered, too, that the population in general is very charitable to these unfortunates. There was a poor, blind old Arab who came down our street about twice a week.

In one hand he held a cane, and the other was outstretched for alms. As he walked along the street he called out his pitiful plea in Arabic. It went something like this: "O ye who have your sight, have mercy upon me who am sightless." And if you watched, you saw several people dart out from either side of the street, and drop a coin into his hand. It might be a child or a man or woman and the coin would not usually be more than ½d. or 1d. in our money, but it would help materially in satisfying his meagre needs.

The variety of dress in these countries is a never-ending source of interest and amusement. I remember at first it reminded me of a costume ball. In Beirut, humorously called "Little Paris" because of its modernness in comparison to outlying villages, approximately half the people dress in modern attire. Most of the people in the new Jewish cities of Palestine, also dress modernly. But in such typically Oriental cities as Damascus, Aleppo and many others in the interior of Syria, all but 10 or 20 per cent wear the ancient styles.

I wondered before arriving here, if I would have the opportunity of seeing any veiled Moslem women, having heard that the veils were rapidly disappearing. But to my delight, I found that there were still veils galore. Even in Beirut, they are very common. Most of the Moslem women wear an entire costume—black from head to toe, but there are variations. The idea is, of course, that no man may look upon a Moslem woman's face except her husband or immediate family, and so, whenever she goes out in public, she must cover her face. Sometimes they wear only the veil, and others leave off the veil proper, but wear the skirt and headdress. If a man appears on the street, they quickly pull the headdress across their faces, leaving only the eyes showing. When he has passed, they may uncover their faces again until another male approaches.

They have a saying to this effect: "The prettier the girl, the thinner the veil." In many instances this appeared true, as the features of some could be easily discerned.

MEN THREW MUD

The mode worn by Egyptian women has a spindle (a brass corkscrew gadget about two and a half inches long) which rests on the nose and is fastened at the top and bottom to the black veil, allowing only the eyes to show. Of course many moderns disregard the veil and costume entirely. Our landlady had some interesting stories to tell us about the veils. Her husband is of Turkish nobility—his grandfather being one of the former Sultans of Turkey. They had lived in Paris several years prior to coming to Beirut and were considered up-to-date. She said that when they first came to this city in 1923, she was one of the first women to leave off the veil. It was considered such a brazen thing to do that as she walked down the streets, the men would pick up mud and throw it in her face.

(To be continued)

Loyalty

One of the most desirable and ennobling traits of character is loyalty. The person in whose life loyalty has been made a cherished virtue is fortunate indeed.

Loyalty, too frequently, has been associated only with respect to the nation or the country in which a person lives. Considered as a broad general principle it includes far more than that.

Loyalty to our Father in Heaven should be the beginning point. Surely every Latter-day Saint understands that our first obligation is to our Creator and that loyalty to Him is expected of us all.

Loyalty to the Church and its teachings shou'd be, and logically is, closely associated with loyalty to the Lord. One follows the other in natural sequence.

Loyalty to those whom the Lord has appointed to preside over us in the Church, in the District and in the Branch, is essential to our own progress and the progress of the Church.

Loyalty to our own ideals and standards will, of course, include loyalty to all to whom loyalty is due, and should form the basis of all expressions of this soul-developing characteristic.

Loyalty to our friends and associates, to our families, to employers, and to others whose relationships with us entitle them to our allegiance will be a matter of course if we have thoroughly established in our lives the priceless practice of loyalty to our own ideals and standards.

Loyalty to country, the most frequently associated with considerations and discussions of this indication of faithful devotion, will follow only if and when we have established loyalty to our own ideals and standards as a definite guide in our lives.

People depart from the paths of virtue and right living, only when they disregard their own standards. People become untrue to Church, country, employers, and friends, only when they lay aside their own convictions of right and wrong.

As long as any Latter-day Saint remembers his own ideals and standards and follows them religiously, the question of loyalty to all to whom loyalty is due, including our Father in Heaven, to whom our first devotion should be given, will never arise.

Loyalty is a glorious virtue. In all that it implies, it should be a guiding principle in the life of every Latter-day Saint.

—From "Te Karere,"
New Zealand Mission Magazine.

The Word Made Flesh

THE English word "Gospel" comes from the Anglo-Saxon "Godspell" or God-story—the story of God. It derives its significance from that great central idea of the Christian faith, the coming of God as the Son of God to redeem and save mankind. "God Himself shall come down among the children of men, and shall redeem His people; and because He dwelleth in flesh, He shall be called the Son of God," prophesied Mosiah.

The fulfillment of this and similar fortellings is recorded in the opening verses of the Gospel according to St. John, referring to "The Word" that was in the beginning "with God" —the Word that "was God," and was "made flesh." In Him, as Paul affirms, "dwelleth all the fulness of the God-head bodily."—Elder Orson F. Whitney.

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"THE 'Star' has been arriving, not regularly, but with almost every mail I get a few and I now read them more thoroughly than I ever did at home, because they help to maintain some kind of contact with a way of living that I am liable to forget"

The writer of the above, L.A.C. Ernest W. Hawkes, undoubtedly voices the thoughts of many of our brethren called to the colours. If the "Star" is serving in this capacity, and we are constantly reminded that it is, we are happy indeed. May it continue from strength to strength as a tried and trusted messenger of the Gospel.

★

DEATHS

CRITTENDEN — Sister Elizabeth Lily Crittenden, of the Brighton Branch, passed away on September 14th, 1941, at the age of 77 years. A native of Brighton, Sister Crittenden was the mother of five children, and had sixteen grandchildren. The funeral services were conducted in the Municipal Cemetery by Branch President Edmund W. Wheatley. The grave was dedicated by Elder Wm E. Mitchell.

HALLS—Sister Sarah Ann Patch Halls, aged 79, passed away on Tuesday, 9th September, at Birkenhead, Lancs. Sister Halls was born at St. Helbans, Jersey Island, on March 29th, 1862, had been a member of the Church since 1873. Funeral services were held at the graveside, in Park Cemetery, Birkhead, on September 13th, conducted by Branch President G. Patey. The hymn "Oh my Father" was sung, and the grave was dedicated by President G. Patey.

"Watch Therefore"

IS THIS THE LAST GREAT WAR?
WHEN WILL THE CONFLICT END?
SCRIPTURES GIVE INFORMATION

By Elder Joseph Fielding Smith
Of the Council of the Twelve

"FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME."
—Matthew 24: 42.

(Continued from previous issue)

THE parable the Lord taught of the Wheat and the Tares had reference to the last days. A sower planted good seed in his field, but while he slept the enemy came and sowed tares in the field. When the blades began to show, the servants desired to go and pluck up the tares, but the Lord commanded them to let both the wheat and the tares grow up together until the harvest was ripe, lest they root up the tender wheat while destroying the tares. Then, at the end of the harvest, they were to go forth and gather the wheat and bind the tares to be burned. In the explanation of this parable, the Lord said to His disciples that "the harvest is the **end of the world**; and the reapers are the angels."

HOUR IS NIGH

It is plain to our vision, if we have the spirit of discernment, that the time spoken of is at hand and the anger of the Lord is now kindled and what He has said is being fulfilled:

"Behold the day has come, when the cup of the wrath of mine indignation is full."

"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man."

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts; that wickedness shall not be upon the earth.

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on the earth a thousand years, and the wicked shall not stand."

In regard to the wars now raging on the earth, I am sure the prophets have spoken of them. The Lord told Joseph Smith that the war between the States in America, commencing with the rebellion of South Carolina, was the beginning of the end. At that time peace was taken from the earth, and the prediction was made that **beginning** at that place, eventually war would be "poured out" upon all nations, bringing misery, death, mourning, famine, plague, earthquake, vivid lightnings, etc., causing the "inhabitants of the earth to be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations." It appears that now this is in course of fulfilment.

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 2, 1941

EDITORIAL

Friendship And Marriage Among Latter-Day Saints

READING the "Deseret News," published in Salt Lake City, I have noticed in the society section of the paper, on more than one occasion, a profusion of photographs of betrothals and marriages of Latter-day Saints. I have read the names, looked at the pictures and felt happy in the thought that some of the parents had the privilege and the honour of having their children married for life and eternity in the Temples of the Lord which abound in the land of Zion. By comparison, never have I seen in any other paper the evidence of such beauty, virtue, manliness and honesty as was portrayed in the pictures of the youth of Zion. Our people, through faith and obedience, to the covenants and commandments of the Lord, have in very deed become "exceedingly fair and delightsome people."

The youth of the Church in England is looking forward to the day when they, too, may have the privilege of entering the portals of our Temples in Zion to fulfil the covenant of eternal marriage.

The opportunities presented to our young people in Zion are not to be found in this country. Nevertheless, I wish to say to our young sisters whom I have met in all the Districts of the Mission and at the Conferences, seek to find companions in life among the members of the Church. Do not make the mistake that so many others have made, to their sorrow and pain, of marrying outside of your faith. I have seen sad cases, so sad and heart-rending, that I would prefer any of my three daughters to remain single than to enter into marriage with a man who has no respect for our religion, no desire to accept the testimony of the Restored Gospel, and who would deny my daughter and perhaps her children the privilege of even attending the meetings and share with the rest

of the Saints the happy moments of Sabbath worship and sweet communion.

To the young men of the Church, and there are quite a number of them, I would appeal with all my power and say: Never marry outside of your own faith, for you will, almost without exception, regret the choice you have made, not because the girl you would marry is not as good as any you may find in the Church, but because she has not had the privilege of receiving the baptism at the hands of the authorized Priesthood of God, she has made no covenant with the Lord, she is not numbered among the faithful who have entered the Church and the Kingdom of God.

There is nothing more encouraging or more uplifting than to see Latter-day Saints, husband and wife, father and mother with their children, attend the services with the express desire to worship our true and living God, renew our covenants with Him, receive His blessings at the hands of the Priesthood and live their lives in virtue, chastity, true love and devotion to each other. "Impossible," says the sceptic. I say, look into the faces of our children, of our young men and women, those who know the sweetness of service and the love of sacrifice, those who keep themselves clean and unspotted from the world, and you will see the beauty not only of physical perfection, but the beauty of the soul. Look at the elderly people. Years of hard work, years of toil and struggle have changed them outwardly, but inwardly they are young; they are sweet; they are gentle, kind, humble and sincere. The youth of Zion are proud of their parents. This Gospel brings the union of young and old in perfect human relationship that the friends of the Church look upon with admiration and respect.

Parents, help your children to find companions in the Church. Visit Branches and Conferences, mingle among the members; help to bring into the Church young people who may seek the companionship in marriage with our fair daughters of whom there is an abundance—fine, chaste, sweet and beautiful handmaidens of the Lord nurtured by Him with the aid of the parents to live lives of purity and holiness.

President Joseph F. Smith has said: **"I want the young men of Zion to realize that this institution of marriage is not a man-made institution. It is of God. It is honourable, and no man who is of marriageable age is living his religion who remains single.** Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty."—"Gospel Doctrine," pp. 341-2.

—A. K. Anastasiou.

DEPICTS AN ARMY

Joel, in the second chapter, seems to depict vividly the present German army and its ravages. If so, when the Lord sees fit to act, it will come to an inglorious end. Ezekiel has given us in the 38th and 39th chapters much in detail in relation to the great battle which shall precede the coming of the Son of Man to reign. Daniel also prophesised of these great events, which may even now be on the way to complete consumation. One thing we are given by these prophets definitely to understand is that the great last conflict before Christ shall come, will end at the siege of Jerusalem. So said Ezekiel and Daniel, and the Lord declared to Joel:—

"For behold, in those days, and in that time, when I shall bring the captivity of Judah and Jerusalem. (i.e., the return from captivity.)

"I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land."

At this time, prophesied Joel, will the Lord judge the heathen:

"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision."

So we are given to understand that when the armies gather in Palestine will be the time when the Lord shall come in judgment, and to make the eventful decision which will confound the enemies of His people and establish them in their ancient land forever.

Zechariah is another prophet who has plainly spoken of these great events. According to his predictions the nations will gather and lay siege to Jerusalem. Part of the city will fall with dire consequences to its inhabitants, when a great earthquake will come, the Mount of Olives will cleave in twain and the persecuted people will flee into this valley for safety. At that particular time will the Saviour come as their Deliverer and show them His hands and His feet. They will look upon Him and ask Him where He received His wounds, and He will tell them they were received in the house of His friends, He is Jesus Christ, their Redeemer. Then will they fall to the ground and mourn, every family apart, because their ancestors persecuted their King and the children have followed in the footsteps of the fathers.

At that time shall come the redemption of the Jews. Jerusalem shall then be rebuilt and the promises that it shall become a holy city will be fulfilled. The punishment which shall come upon those who lay siege to this land, will be their destruction. The prophets have portrayed this in much detail with all its horrors. These events are confirmed in the revelations to the Prophet Joseph Smith, as found in the Doctrine and Covenants, particularly Sections 29, 45 and 133.

Much could be written in detail regarding these conflicts, but what is written will suffice. It is, of course, a gloomy

picture; but is it not the duty of the Elders of Israel to speak of these things with warning voice? Shall we close our eyes and our ears and seal our understandings simply because some things are unpleasant to the ear and to the eye? Shall we refuse to raise a warning voice when danger approaches? When trouble is near? When destruction is at our door? Such a course would be cowardly if we know the truth. We cannot cry "all is well" when danger lurks on every side. We must not lull the people to sleep in a false security. President Woodruff declared that "no man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things."

The cup of indignation is full and the Lord's wrath is being poured out upon the wicked as He said it would be. Yet we are seeing only the beginnings of sorrow. The whole world needs repentance—repentance and the humble acceptance of the Gospel as it has been revealed. This is all that will, or can, save the world from the destruction which awaits it.

TIME TO REPENT

It is time for all those who belong to the Church who have been careless, thoughtless, indifferent, to humble themselves and set their houses in order. It is time for all who have broken sacred covenants to turn from their evil ways. Judgments and punishments are promised for the Sabbath-breakers, the immoral, the unclean, those who lie and cheat and are dishonest with their fellow men. It is time for the backbiters and all who bear false witness, to humble themselves in sackcloth and ashes. It is time for all who have not been honest with the Lord with their tithes to repent and seek forgiveness before it is too late. The day is near at hand when the judgments will be executed upon all those who have been gathered into the kingdom of God who have been rebellious, ungodly, unclean and who have practiced deception and fraud, for the word of the Lord will be fulfilled: "For the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." —Matthew 13: 41.

It is time also for the Gentiles and the Jews in our midst, who have not embraced the Gospel and who have not received the testimony of the Elders of Israel and the revelations of the Lord, to repent and seek forgiveness and remission of sins in the waters of baptism. The heavens have been opened. The light of truth has been revealed for the last time, and it is vital that men do not procrastinate the day of their repentance to the end. These are the last days, and men will be judged according to their works, and that day of judgment is near at hand.

"Watch therefore: for ye know not what hour your Lord doth come.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh."

For The Young Folk

THE THREE PRINCES

ANOTHER BIBLE STORY

THIS week we are going to hear about the three companions of Daniel, who were called Shadrach, Meshach and Abednego, because they had been adopted as princes and brought to live in the palace of the King. In those days everybody had to obey the King, but unfortunately the things the King asked them to do were not always right. One day he set up a golden image, and sent forth a decree to all his subjects that at a certain time of the day, when special music was played, they were to bow down and worship the image.

The three boys knew that the King had commanded them to do something which was wrong, because there is only one God, and that is our Father in Heaven. When the King heard that Shadrach, Meshach and Abednego would not do as he commanded, he ordered them to appear before him, telling them that if they would not worship the image they would be cast into a fiery furnace. Still the boys refused, so the King ordered the furnace to be stoked up to seven times its normal heat. Still the boys were not afraid, even though they were bound hand and foot, and thrown right into the flames. Naturally the King and all the onlookers expected them to be burned up straight away, but they were surprised to see the three boys walking about in the red hot coals, and a fourth man with them. None of them were any the worse for the terrific heat.

By this time the King was getting quite frightened, and went right up to the furnace to call the three princes, telling them that he knew they were the servants of the only true God, and asking them to come out. The fourth figure in the furnace was found to be an angel of the Lord who had been sent to protect them.

The bravery of the boys, and their miraculous deliverance from death, taught the King a lesson, and he made a decree that all people who should speak anything against the God of Israel after that time should be very severely punished, and he promoted Shadrach, Meshach and Abednego and gave them high positions in the province of Babylon.

This true story, about the friends of Daniel, shows us that God will always protect and look after those who try to do right, even when the people around them try to persuade them to do wrong.

★

Yet ere we part one lesson I would leave you,
For every day. . . .
Be good. . . .
Do noble things, not dream them all day long;
And so make life, death, and that vast forever,
One grand sweet song.

—Charles Kingsley.

Home Missionaries' Page

THIS week we will deal with the second missionary project: VISITING FRIENDS (INVESTIGATORS).

It can safely be said there are, throughout the world, twice or three times as many friends of the Church as there are members.

At sometime or other these friends have met Latter-day Saints in their homes, churches, in business or social life. Those who know our religion, our life and habits, our moral, social and economic accomplishments, are almost all our true friends, who, on countless occasions, have risen to defend Mormonism in its true light.

Phil Robinson, Traveller, Author, Journalist: "I have seen, and spoken to, and lived with Mormon men and women of every class, and never in my life in any Christian country, not even in happy, rural England, have I come in contact with more consistent piety, sobriety and neighbourly charity."

General William Booth, Founder of Salvation Army: "And nowhere was I received with greater respect than in Salt Lake City by the Mormons. . . "

Theodore Roosevelt, late President of United States of America: "I have known Mormons whose standards of domestic life and morality and whose attitude towards the relations of men and women were as high as that of any other creed. . . . "

In this country of ours there likewise are very many genuine friends of the Church and the Saints, who, while they adhere to their own faith, have, nevertheless, great respect for the character, integrity and principles of our faith. THESE FRIENDS OF THE CHURCH SHOULD BE REGULARLY VISITED BY OUR MISSIONARIES.

True friendship is the most beautiful characteristic of human life. The time will come when some of these friends of ours will join the Church not for our sake but for their own salvation. In the meantime we will do all we can to keep our friends inside and outside the Church.

Home and full time Missionaries, make it the prime object of your Church work to visit these friends (investigators) and leave with them again and again the message of the Restored Gospel and your testimony of the divinity of this Church. Do it in a true friendly spirit with the greatest of courtesy and affection.

Here is a Very Important Request:

PLEASE WRITE ON THE BACK OF YOUR WEEKLY REPORTS FULL NAMES AND ADDRESSES OF FRIENDS (INVESTIGATORS) AND INACTIVE MEMBERS VISITED EACH WEEK. (STATE AGAINST EACH NAME IF FIRST OR REPEATED VISIT.)

A letter of encouragement will be sent to each name and address furnished.

The Mission Presidency feel very much encouraged by the growing amount of work being accomplished by the British Missionaries.

A. K. A.

M.I.A.

Story Telling

Lesson Three

WHY STORIES ARE WRITTEN

"**STORIES that are worth telling throw light on something.** Few serious minded persons have any patience with people who talk glibly about 'art for art's sake' (whatever this may mean) in connection with story telling. True art is ever the handmand of science, of substance; form has no meaning apart from content. The best pictures, the best sculpture, the best music, mean something. So, too, with the best stories. . . . The best stories are, to be sure, artistic, but they are also the most moral. I do not mean, of course, that they were written to preach a sermon, for Burroughs' commandment, 'Thou shalt not preach!' is carefully observed by the good story teller. Nevertheless they abound in sermons, or rather, their readers' minds abound in sermons."

Hawthorne is outstanding as one of those writers who unite the artistic with the content presenting a worthwhile message, as in, for example, "The Great Stone Face."

Stories, therefore, generally have been written with a definite purpose in view. They may be classified as follows:

Stories Which Give Information—"Once upon a time, when the race was in its childhood and adolescence, oral story telling was almost the only educational means available. Our forefathers, in those remote days before the invention of printing and before schools were established, gathered their children about them and told them stories of the chase and of whatever else they wished handed down to posterity for their edification and entertainment." As before pointed out, the early history of the people of Israel was recorded in the Bible, largely in story form; and also the history of every nation of which we have knowledge is coloured by stories which "went from mouth to mouth, as witness the bard in ancient Greece, the gleeman in early England, the troubadour in France, and the minnesinger in Germany," who went from court to court singing or telling their tales.

"Nor has the practice died out among such primitive peoples as exist today. Up there in the land of the Eskimo the story is still the chief instrument of transmitting from father to son the heroic deeds of these folk. Sometimes the tale is stretched out for days and months, after the fashion of our printed serials."

Historical novels, nature stories, stories of adventure are examples of this class.

Stories Which Convert (or teach a lesson)—Sunday Schools throughout the world have adopted the story as a means of inculcating moral and religious truth. "Such noted preachers as Spurgeon, Talmage, Moody and Beecher used the story freely in their sermons." A sermon whose point of contact with the listener is a simple illustration or story will be remembered much longer than one of plain doctrine only. If parents would often teach the lessons of life in story form rather than by preachment, the home would be the place where morality and spirituality would obtain greatest stimulation. Examples of this type are so numerous they can easily be found. "A Christmas Carol," by Dickens; "A Message to Garcia," by Elbert Hubbard; "The Mansion," by Van Dyke; "Where Love Is, There God Is Also," by Tolstoi; "King Robert of Sicily," by Longfellow; "Three Things," by Mary Shipman Andrews are favourite illustrations.

What is the message of each of these stories?

Stories Which Appeal to the Imagination or Create Appreciation for Beauty.—To children especially, the imaginative story appeals. What child, for example, has not been thrilled with "Alice in Wonderland?" Most of the myths and fairy tales come under this class; their beauty, their imagery have made them live.

A lovely example is the "Palace made by Music," by Alden.

Stories Which Entertain or Amuse.—While, as we have pointed out, all stories entertain, if well told, some are written and may be told just for the pleasure they may produce. "Why should we not have and encourage professional story-tellers just as we now have and encourage professional singers, actors, readers, and speakers? There is as much pleasure and benefit to be derived out of public story telling as out of any of these forms of public entertainment, and there is as good a field for this activity in our Mormon communities as can be found anywhere else in the world!"

These purposes, naturally overlap; the informative story may also convert

and entertain; but it is nevertheless interesting and profitable to distinguish the outstanding features.

During this period, classify the following stories as to their purpose: "Ivanhoe," Stories of King Arthur, "The Other Wise Man," "Rip Van Winkle," "Androcles and the Lion," "The Prodigal Son" (Luke 15: 11-32), "The Good Samaritan" (Luke 10: 30-36). Name many others and classify them.

Discussion:

1. What are four purposes of the story?
2. Name a story in each class.
3. Which one is used most in everyday conversation?
4. Which one is used most in the ordinary public address?

Assign two members to tell a story which entertains, of about 5 minutes in length.

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No Blackout In Those Days !

A LAMP that guided Latter-day Saint missionaries along England's cobbled streets and later furnished light for Pioneers during their crossing of the plains has been presented to the Church Historian's Office for exhibition.

The lamp was the property of Elder Joseph Fielding, who was the second President of the British Mission. According to Elder Alvin F. Smith, Librarian, he left Kirtland, Ohio, on June 13th, 1837, in company with Elder Heber C. Kimball and Elder Orson Hyde to open the Mission in the British Isles.

During this early period the law of England required that men who were travelling the roads after dark were obliged to carry a lamp or lantern. Those caught without the required light were severely punished.

Elder Fielding brought this lamp with him when he returned from England in 1841. The same lamp was used by Elder Fielding Smith, wife of Patriarch Hyrum Smith and mother of the late President Joseph F. Smith, to furnish light as they crossed the plains to Salt Lake in 1848.

Upon the death of Elder Fielding it became the property of Rachel Fielding Burton, the oldest daughter, and was bequeathed by her to Heber Folger, her grandson. He allowed it to be exhibited in the Historian's Office.

Concerning the missionary activities at the time the lamp was used, Andrew Jenson, assistant Church historian, wrote the following:

"The successful opening for preaching the Gospel in Preston, England, was partly due to the fact that Joseph Fielding had relatives residing in that city. He had a brother, James, who was a minister. He granted these Mormon missionaries permission to preach in his church and they converted most of his congregation."

DISTRICT ACTIVITIES

Bristol

Thirty or more members and friends witnessed an evening of real M.I.A. atmosphere when a grand Tea-Social, held at the Kingsway Dance Hall, Bristol, marked the opening of the winter season. The tables were attractively laid out by the Sisters of the Relief Society. Brief opening remarks were made by the President and his two Counsellors, and after partaking of food the gathering enjoyed some games and country dancing. The social was given at the invitation of the M.I.A. Presidency, and no charge was made to those attending. **M.I.A.—Now and for ever.**

Liverpool

In order to start the ball rolling in M.I.A. work, a social was held in the Burnley Branch on Saturday, September 13th. Light refreshments were served, and all those in attendance participated and enjoyed games and songs.

London

"Church Ordinances" was the theme of another special Priesthood Meeting held in the North London Chapel on Saturday, September 20th, 1941, conducted by Elder A. James Willmott. Addresses were given by Elders James R. Cunningham and A. James Willmott, some very stirring testimonies were borne, and a very good spirit was enjoyed by the 17 brethren in attendance.

Manchester

The Sunday School children of the Oldham Branch presented a surprise programme, consisting of plays, songs and dances, at a concert in honour of the homecoming of Sister Emma Wynn, a returned Missionary. A bouquet of flowers was presented to Sister Wynn by one of the girls. Potatoe pie was served by the Relief Society Sisters to the fifty people in attendance.

Nottingham

A very excellent programme was presented at the Leicester Branch Primary Conference held on Sunday, September 21st. The development of the theme, "The Good Shepherd," by the children, under the direction of the Primary Mother Sister Elizabeth Welch, called forth congratulations from many of the 49 people in attendance.

Scottish

At a meeting held in the Glasgow Branch, September 21st, 1941, two returned Missionaries, Sisters Isabella S. MacDonald and Ethel C. Scott, were set apart as Home Missionary Supervisors by Elders Wm. Harry Dyson and James Martin.

Sheffield

Monsal Dale, a beauty spot in Derbyshire, was selected this year by the Sheffield Branch Sunday School for their annual outing. About 34 people went by motor coach, after which they returned to the Sheffield Branch Chapel for tea. Afterwards a dance was held in the recreation hall from 7.30 p.m. to 10.30 p.m., when about 50 people were present.

The Home Missionaries of the Rawmarsh Branch were in charge of the M.I.A. social, held in the Branch Hall. The programme consisted of selections by the Doncaster and Rawmarsh choruses combined, conducted by Brother Alvin I'anson Holton, duets, trios, and a play entitled "When Auntie's Away," in which Sisters E. F. Hamstead, Elsie Quinney, Olive Snow, Brother John Snow and Mr. A. Parnham took part. After the 60 people present had been thus entertained, games were participated in, and the social was brought to a very happy conclusion.

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. . . AND FINALLY A LITTLE HUMOUR

A man who could be scathingly witty himself once met more than his match in a priest one day. Said he of the sharp tongue: "Reverend sir, I wish you were St. Peter."

"Why?"

"Because, dear sir, you would then have the keys of heaven and could let me in."

"By my honour and conscience," retorted the divine, "it would be better if I had the keys of the other place, for then I could let you out."

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